

THE
Roman Papal Empire,
Proved to be the
I M A G E
OF THE
Roman Pagan Empire,

From Revelation, Chap. xiii. Verf. xiv.

Everso Romano Imperio, nisi Deus restituisset Pontificatum, futurum erat, ut Roma nullo tempore excitata ac restituta, inhabitabilis post hac, fedissima Borum Porcorumque esset habitatio: at in Pontificatu, etsi non illa veteris Imperii magnitudo, species certe non dissimilis longè renata est, quâ Gentis omnes haud secus ab ortu et occasu Romanum Pontificem venerantur, quam omnes Nationes olim Imperatoribus obtemperabant. Et paulo post. An non omnia quæ Roma quondam profana erant, sacra effecta sunt, quemadmodum omnia Tempia Deorum facta sunt Ecclesie sanctorum? Nomen Pantheon Templum omnium Idolorum, effectum est Templum Beata Virginis? (secundum alias omnium Divarum) nomen in Vaticano Templum Apollinis, ubi condita erant corpora Apostolorum, conversum in Ecclesiam ipsorum Apostolorum? Ut superius demonstratum est. Augustin. Steuch. de Donatione Constantin.

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Roman Papal Empire

Approved to be the

W D A M I

Erasmus Pagan, Embrace

From Novels: Chapter 1, Verse 1

The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1888, in the several townships of the County of Franklin, New Hampshire:

1891

Golden Breeze

THE

Roman Papal Empire, &c.

Revel. Chap. xiiij. Vers. xiv.

And he deceiveth them that dwell on the Earth, by means of those Miracles which he had Power to do in the sight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast which had the Wound by the Sword, and did Live.

THE whole Book of the *Revelation* is, by all, acknowledged to be very Mystical. My Text, by many, is thought to be a Mystery in that Mystery. To set the words, therefore, in a just and clear Light, you must give me leave to premise some things; which, being generally owned, I shall barely mention, not detaining you, at present, with the Proof of them.

I. In the Second and Seventh Chapters of *Daniel*, we have illustrious Predictions of Four great Empires that should successively Oppose, and Oppress the Church of God; these were the *Babylonian, Persian, Grecian, Roman*.

II. Three of these Empires were Spent, had Risen, done their Work, were Fallen again, before the Incarnation of our Blessed Saviour; the Fourth, viz. the *Roman*, was then Up.

III. The *Revelation* contains, A Prophecy of the Church's Fate, under its Enlargement after the Downfall of the Fourth, or *Roman Empire*.

IV. 'Tis usual for God in Prophecies, to represent great Empires by great Beasts. Dan. 7. the *Babylonian Empire* is represented by a *Lion*, the *Persian* by a *Bear*, the *Grecian* by a *Leopard*, the *Roman* by a *savage Beast*, horrid for Shape and Fierceness, that, in Nature, had nothing like it.

V. In the *Revelation*, the *Roman Empire* is represented by a *Beast with Seven Heads, and Ten Horns*; of this *Beast* we Read frequently in that Book; Three times we have express mention of his *Seven Heads, and Ten Horns*, viz. Chap. 12. 13. 17.

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VI. That we might certainly know what the *Seven Heads*, and *Ten Horns* signify, God himself declares it, *Chap. 17.* The Design of that Chapter is, to give the Church a Key to unlock the meaning of this prophetical Emblem. *Vers. 7.* *And the Angel said to me, wherefore didst thou Marvel? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her; which hath Seven Heads, and Ten Horns, Vers. 10. 11.* the *Seven Heads* are said to signify *Seven Mountains, and Seven Kings.*

1. *Seven Mountains.* *Vers. 10.* Here is the *Mind* that hath *Wisdom*; the *Seven Heads*, are *Seven Mountains*, on which the *Woman* sitteth; i. e. *Rome* built on *Seven Hills*: Therefore call'd the *Seven-hill'd City*, by *Historians*, both *Greek* and *Latin.* *Vers. 18.* *The Woman which thou sawest, is that great City which Reigneth over the Kings of the Earth.* In *John's* time, *Rome* was the *Imperial City* of the *World.*

2. *Seven Kings*, or forms of Government. Any sort of Government, in Scripture, is call'd a *King.* *Judges, 18. 1.* When *Israel* wanted a Governor, 'tis said, *there was no King in Israel.* *Rev. 17. 10.* *And there are Seven Kings; Five are Fallen, and One Is, and the other is not yet Come; and when he Cometh, he must continue a short space.* *Rome*, with its *Dominions*, hath been under *Seven* forms of Government; 1. *Kings*, 2. *Consuls*, 3. *Decemvirs*, 4. *Military Tribunes*, with *Consulary Power*; 5. *Dictators*, 6. *Emperors*, 7. *Popes.* Five of these were *Fallen* in *John's* time; *Kings*, *Consuls*, *Decemvirs*, *Military Tribunes*, *Dictators*; One Is, viz. the *Imperial Head*; the other is not yet Come, viz. the *Papal Head*; and when he Cometh, he must continue a short time. For the Church's comfort, a Term of many Years is call'd short; and so it is with respect to Eternity. *Isa. 54. 8.* *I hid my Face from thee for a Moment; (which contains the whole time of the Sufferings of the Jewish and Christian Church) but with everlasting Kindness will I have Mercy on thee.* Antichrist's Reign, though for many Hundred Years, is but for a short time, if compared to the everlasting Kingdom, or Church of Christ, which it doth Oppose; and by which it shall be destroyed, it follows, *Vers. 11.* *And the Beast that was, and is not, viz. his Dominions were under the Five Heads that are Fallen: He is not yet what he shall be under his last Antichristian Head. He is the Eighth, and is of the Seven.* In Number he is One, viz. the last of the Seven. He is call'd the *Eighth*, because he is an Head of another Kind. They were all Civil Ones; Antichrist is an Ecclesiastical Head.

Thus

Thus the Seven Kings, signify Seven Forms of Government, successively Heading *Rome* and its Dominions. The Christian Emperors were not a distinct Form of Government from the Heathen. They did not belong to any of the Seven Heads of this Beast; because they had not on them the Names of Blasphemy, as all these Seven Heads have, *Rev. 13. 1.* The Christian Emperors putting down Heathenism, setting up Christianity in the Empire, gave the Beast its deadly Wound in its Sixth Head, *Rev. 13. 3.*

The *Plæbeian Tribunes* were subject to the *Consuls*, not Heads of the Government. The Two *Triumvirs* were exorbitant *Consuls*, or not chosen by the People, as all the other Forms were.

The Mystery of the Seven Heads being cleared, let us see what the Ten Horns signify. *Rev. 17. 12.* And the Ten Horns which thou sawest, are Ten Kings, which have received no Kingdom, as yet, (at that time they were Provinces of the Roman Empire) but receive Power as Kings One Hour with the Beast; i. e. under the same dispensation of Providence. *Vers. 13. 14.* It is said, these Ten Kings shall give their Power to the Beast; and under his Banner, fight against Christ; by whom, at last, they shall be overcome. *Vers. 16.* Then they shall hate the Whore, make her Desolate and Naked, Eat her Flesh, Burn her with Fire; for *Vers. 17.* God hath put into their Hearts to fulfil his Will; and to agree, and give their Kingdom to the Beast, until the Words of God shall be fulfilled.

Thus you see what the Seven Heads, and Ten Horns signify. But, observe, *Chap. 17.* we Read of no Crowns, either upon the Heads or Horns. The design of that Chapter is, to unfold the meaning of the Seven Heads, and Ten Horns. In the other Two Places, where these Heads and Horns are mentioned, we Read of Crowns too, but with this difference; *Chap. 12.* the Crowns are upon the Seven Heads; *Chap. 13.* upon the Ten Horns; the reason thereof, see under the next Head.

VII. *Rev. 12. 3.* We Read of a Beast with Seven Heads, Ten Horns, and Seven Crowns upon his Heads. A Crown is the sign of supream Civil Authority. In the Five first Verses of that Chapter, the Church is represented as a glorious Woman in Travail; and a great red Dragon with Seven Heads, Ten Horns, and Seven Crowns on his Heads, watching to devour her Child as soon as Born; notwithstanding she brings forth a Man-child, who was to rule all Nations with a Rod of Iron, who is caught up to God, and his Throne. This Prophecy obtained its blessed Accomplishment;

complishment ; when, in the time, and by the means of *Constantine the Great*, Christianity obtained the Throne of the *Roman Empire*. At such a time, One would think all the Church's troubles over : The great Storm was yet behind : The Fourth Empire must Oppose and Oppress the Church of God, under Two distinct Heads, a Pagan Imperial, and a Papal Antichristian One. Therefore, *vers. 5.* the Woman no sooner brings forth her Man-child, which is caught up to God and his Throne, but, *Vers. 6.* *The Woman Flies into the Wilderness, where she hath a Place prepared of God, that they should feed her there 1260 Days.* From *Vers. 7. to 12.* we Read of War in Heaven, betwixt *Michael* and the *Dragon*, whereby the *Dragon* is cast down, and his place found no more in Heaven. Whereas, from *vers. 1. to 5.* the travailing Woman is said to bring forth her Man-child, which is caught up to God, and his Throne, in spite of the great *Dragon* that opposed her : If any ask how this was possible, it is explained from *vers. 7. to 12.* because *Michael* (*i. e.* Christ) was on the Woman's side ; for, *vers. 11.* they (*i. e.* the Woman and her Seed) overcame by the Blood of the Lamb, and the Word of their Testimony ; and they loved not their Lives unto the Death. In this Parenthesis, the Scripture shews how the Church became Victorious over the *Roman Heathen Empire*. Whereas *vers. 6.* the Woman is said, after the Ascent of the Man-child to the Throne of the *Roman Empire*, to fly into the Wilderness. From *vers. 12. to the end of the Chapter*, The Woman hath given her Two Wings of a great *Eagle*, wherewith she flies into the Wilderness : And the *Serpent* casts out of his Mouth Water as a Flood, to carry her away ; *i. e.* a Flood of Heresies, viz. *Arianism, Macedonianism, Nestorianism, Eutychianism, Pelagianism* ; besides, an horrible Corruption of Church Government, and Discipline : These were attended with an universal and gross Corruption of Manners. Hereby Christianity in the Church was laid waste ; upon the Ruins whereof, the Antichristian Empire was Erected.

VIII. Chapter 13. presents us with the Rise and Reign of the Antichristian Empire. *Vers. 1.* *And I stood upon the Sand of the Sea, and saw a Beast rising out of the Sea, having Seven Heads and Ten Horns, and upon the Horns Ten Crowns, and upon the Heads the Name of Blasphemy.* Here the Crowns are not upon the Heads, but Horns ; *i. e.* the supream Civil Power in those Kings, whose Kingdoms were raised out of the Ruins of the Western Empire, who received their Power one Hour (under the same Dispensation of Providence) with

with the Beast, and submit to the Pope, not as a Civil, but Ecclesiastical Head. *Verf. 2. And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion, and the Dragon gave him his Seat, and Power, and great Authority, Dan. 7.* A Leopard represents the Grecian Empire. The Grecian Empire, after Alexander's Death, continued not one single civil Polity, but was divided into Four Kingdoms; the Jewish Church lying betwixt the Two chiefest of those Kingdoms, viz. Syria and Egypt (from their Situation with respect to Judea, called the Kings of the North and the South, Dan. 11.) was more scorched in the Flames of their mutual Wars, than if both had been united into one, and ruled over it. The Antichristian Empire hath the Body of this Leopard, because, as the Grecian Empire of old, it consists not of One single civil Polity, but is divided into many distinct Kingdoms, which submit to the Pope as an Ecclesiastical Head. *Dan. 7.* The Bear represents the Persian Empire; the Lion the Babilonian. Here behold the Body of the Grecian Leopard, the Feet of the Persian Bear, the Mouth of the Babilonian Lion, those things that were most hurtful and injurious to the Jewish Church, in the Three preceding Empires, for the greater torment of the Christian Church, meeting together in the Antichristian Empire of the Pope. It is said, the Dragon gave him his Seat, i. e. Rome, (where the Devil presided in his last Lieutenant, the Pagan Emperor) his Power and great Authority; i. e. thro divine Permission, instructing the Pope to deceive those Kingdoms, insatuating them to submit to him as their Ecclesiastical Head.

The Pope hath managed them in as true and great an Opposition to Christ, as before the Pagan Imperial Head did, when commanding them as Provinces. *Verf. 3. And I saw One of his Heads, as it were wounded to the Death, and its deadly Wound was healed, and the World wondered after the Beast.* The Sixth, viz. the Imperial Head, received a deadly Wound; when Constantine put down Heathenism, and Christianity obtained the Throne of the Roman Empire: This deadly Wound given the Beast in his Sixth Head, was healed by setting up the Papal, the Seventh, whom the World wondered after, i. e. for many Ages hath followed with stupid Veneration.

To proceed no farther in the Explication of this Chapter, by these Three Verses we may learn the Holy Ghost's Definition of Antichrist, viz. The Seventh or last Head of the Roman, or Fourth Monarchy, not Civil, but Ecclesiastical, managing it not as One single civil Polity, but divided into several Kingdoms, all of them submitting to him

as an Ecclesiastical Head; and acted by him in a wicked Opposition to Christ and his Church. His Blaspheming God, Persecuting his Church, are declared, *Verf. 6. 7.*

Here behold the Roman Empire turned Christian, and degenerated into Antichristian. Under the Name of Christian, as great an Enemy to God and Christ as when Heathen.

If any ask, How this could be done; by what Arts and Methods did the Devil bring it about? Answer, 'twas done by Priest-craft. *Verf. 11.* And I beheld another Beast coming out of the Earth, and he had Two Horns like a Lamb, and he spake as a Dragon. Outwardly he seemed a Christian, inwardly was a Devil, &c.

In my Text, it is said, And he deceived them that dwell on the Earth, by means of those Miracles which he had power to do in the sight of the Beast; saying, to them that dwell on the Earth, that they should make an Image to the Beast which had the Wound by the Sword, and did Live. The Pagan Empire received a deadly Wound by taking down its Imperial Head, was revived by setting up its Papal Head. So it Lived again under its Papal Head, as it were, the Image of it self under its Pagan One. Thus, with what plainness and shortness I could, I have led you into the Sense and Design of the Holy Ghost in my Text.

DOCTRINE.

The Roman Papal Empire, is the Image of the old Roman Pagan Empire. They both belong to the same, viz. the Fourth, or Roman Monarchy; which, under Two distinct Heads, was to Oppose and Oppress the Church of God, viz. a Pagan Imperial, and a Papal Antichristian One. This same Roman Monarchy, under its Papal Head, is the very Image of it self when under its Pagan One.

Peter Lombard, speaking of the several sacred Orders amongst the Roman Clergy, says, † 'Their distinction seems to be taken from the Gentils, who called their Priests, some simply *Flamines*, some *Arch-flamines*, some *Proto-flamines*. Baronius extols the Zeal of Constantine the Great, who transfer'd the Priviledges of Heathen Priests to Christian Bishops; which he largely describes in his Annals, *ad An. 312. n. 79.* But tho' too much of a Gentil Spirit (even against the express Command of Christ, *Matth. 20. 25, 26.*) be manifest in the Papal Hierarchy; yet the more common (and, I think, true Opinion) is, that the Sacerdotal Hierarchy proceeded from a Conformity of the Government of the Church, to that of the State. This is shortly and fully declared by the Learned *Tallentiss* || 'The Roman Empire was divided, by

Constantine,

† Horum antem distinctio a Gentilibus introducta videtur: qui suos flamines, alios simpliciter flamines, alios archi-flamines, alios protoflamines appellabant. l. 4. distinct. 24.

|| Chron. schem. Col. 15. An. 400.

the Image of the Roman Papal Empire.

Constantine into 13 Diocesses, and they into 118 Provinces, in each of which were many Cities; and the Government of the Church was much conformed to it; Bishops in each City, Metropolitans in each Province, and Primates, or Patriarchs in each Diocese. † Lancelot in his Institutions of the Canon Law. L. 1. Tit. 3. acknowledges the conformity of the Government of the Church to that of the State; but, if you will believe him, the Apostles themselves were not unconcerned in it. The Provinces, a long time before the coming of Christ were in part divided, which division afterwards, by the Apostles and their Successors, is renewed. Therefore, where, long since, there were secular Primates, the Ecclesiastical Laws commanded that our Patriarchs or Primates should be placed too; but in Metropolitan Cities, which had lesser Judges, they preside, who, at this day, are designed by the Names of Metropolitans or Archbishops; they are simply Bishops, who preside over a greater People, populous Cities. || The concern of the Apostles in this Affair is asserted without Proof or Truth. † Binius acknowledges, that the Names of Bishop and Presbyter were promiscuously used in the Primitive Church, and not distinguished for a good while. Yet the confession of the Ecclesiastical Hierarchies proceeding from a conformity of the government of the Church, to that of the State, may be accepted as true, it being declared and proved by many. This conformity of the Church to the Empire, cast the Ecclesiastical Government into a Monarchical Form; and was, at least the grain of Mustard-seed, which, in process of time, grew up into the fatal Tree of the Antichristian Empire. For if, according to the Institution of Christ, the just liberty of Churches, and due right of Synods, had been preserved, it would have been as a brazen Wall, against all the Incroachments of Antichrist.

But as the Sacerdotal Hierarchy proceeded from a conformity of the government of the Church to that of the Empire; so, by the arts and charms of that Priesthood, this western part, at least, of the Roman World, was infatuated and bewitched to wonder after the Beast; with a stupid Adoration to prostrate themselves at his Feet, who is Head of such an Ecclesiastico-political Empire; the like whereof, in all respects, was never heard of in the World.

This is the Roman Papal Empire; and to prove that it is the Image of the old Roman Pagan Empire, I shall shew their likeness in Three things. 1. In their opposing the Doctrine of Christianity. 2. In their setting up Idolatry, and corrupt Worship. 3. In persecuting the Church of God.

† Archi-episcopi sunt unius Provinciae episcoporum Principes et Praefules. Provinciae liquidem longo ante adventum Christi tempore maxima ex parte divisaerant: quae divisio post modum ab Apostolis et eorum successoribus renovata est. Itaque ubi dudum Primates erant saeculi: nostros Patriarchas vel primates leges Ecclesiasticae ponijusserunt, in civitatibus vero Metropolitanis, quae minores iudices habebant, illi hodie praesunt qui Metropolitanorum aut Archi-episcoporum nomine designantur. Lib. 1. Tit. 3. || Paulo post simpliciter episcopi, qui majoribus populis et frequentioribus civitatibus praesunt.

† Binius in 1. Can. Apostolicam.

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I. Behold the likeness of *Rome Papal* to *Rome Pagan*, in opposing the *Doctrine of Christianity*. To clear this point, we must consider what that *Doctrine* is. All true Christians are Baptized into the Name of the Father, Son, and Holy Ghost. This Baptism indispensibly obliges them, explicitly to own and worship God as a *Trinity of Persons in the unity of the divine Nature*; the second of which Persons, is incarnate, and clothed with the Office of Mediator. As the *Doctrine of a Trinity of Persons in the God-head*, is the sublimest Mystery of the Gospel, so it is the Foundation of our worshiping God as such, which contains the substance and glory of Christianity. By this way of worshiping God, the *Christian Religion* is distinguished from all false Religions, without the Church. Jews, Mahometans, Heathens, at best, pretend to worship Him: but as a God who hath all infinite Perfection in himself, is their Creator, Governor, and will be their Judge. They understand nothing of his relative Glory, and an infinite Mediator. This way of worshiping God, as a *Trinity in Unity*, doth not only confute grosser Heresies, but, rightly understood, would go far in composing other doctrinal Controversies, amongst Christians, in which the Errors are of lesser Malignity. The clearing up of this point, would be too great a Digression. One thing there is which I must crave leave to add.

This way of worshiping God as a *Trinity of Persons in the God-head*, whereof the Second Person is Incarnate and Mediator, according to the tenure of the Covenant of Grace, is the best way of worshiping God that can be, both for exalting the Glory of that God who is worshiped, and securing the Happiness of that Person who doth so worship Him.

1. This is the best way of worshiping God, for exalting the Glory of that God who is worshiped: For hereby God receives the relative Glory of his Persons, and the absolute Glory of his infinite Perfections in the highest Degree.

1. Hereby God receives the relative Glory of a *Trinity of Persons in the Unity of the Divine Nature*, viz. of a first Person in the Father, in whose Person satisfaction is made to the infinite Justice of the Divine Nature for Sin, of a Second Person in the Son, by whom, (incarnate, and working out a sufficient Righteousness in our Nature) satisfaction is made to the Divine Justice for Sin; of a Third Person, in the Holy Ghost, who applies the salvation purchased by Christ's Righteousness, to the Elect and Believers.

No finite Nature can sustain a plurality of Persons in the same individual Essence. There cannot be Three humane Persons without Three Men; or Three Angelical Persons without Three Angels; there are Three Divine Persons, and but One God. And in this way of worship-

worshipping Him, he receives that relative Glory of a Trinity of Persons in the same individual Essence, which is incompatible to any Creature, and none but a God is capable of Receiving.

2. Hereby God receives the absolute Glory of his infinite Perfections in the highest Degree. The infinite Perfections of the Divine Nature meet together, and infinitely display their Glory, in the Salvation of him that doth thus worship God. Infinite Wisdom infinitely displays its Glory in contriving this way of saving Sinners by Jesus Christ, which tends so much to the exalting God's Glory in their Salvation. Infinite Goodness, Love, Mercy, Grace, infinitely display their Glory, in the Gift of Christ an infinite Mediator. Infinite Justice is infinitely Glorified in the Justification of a Believer, by the infinitely meritorious Righteousness of Christ. Infinite Holiness is infinitely Glorified in thus over-ruling Sin, which, of all things in the World, is most contrary to God's Glory, to the highest exaltation of his Glory in the Salvation of Believers, by Jesus Christ. He that thus worships, and thereby seeks Salvation from God, gives him, as the relative Glory of his Persons, so this absolute Glory of his infinite Perfections, beaming forth therein.

2. This is the best way of worshipping God that can be, for securing the Happiness of the Worshiper: For the Glory of all the Divine Persons in the God-head, and of all the infinite Perfections of the Divine Nature, are engaged, by an everlasting Covenant, for the Salvation of such an One. Therefore God Swears by Himself, Heb. 6.

13. 14. *When God made promise to Abraham; because he could Swear by no greater, he swore by Himself; saying, surely, blessing I will bless thee. i. e. as sure as I am God, (if we may speak it with an holy Reverence) let me cease to be God, lose all the Glory of the Divine Persons in my God-head, and of the infinite Perfections of my Divine Nature, if, in Blessing, I do not bless Abraham; and all such as walk in the Foot-steps of Abraham's Faith.*

I have been the larger in my Explication of the Christian Doctrine, both to give you a little glimpse of the Glory of true Christianity; and also, that the grossness of any opposition to this Doctrine, whether open, or secret, may be more manifest.

Now behold the likeness of *Rome Papal* to *Rome Pagan*, in opposing the Doctrine of Christianity. *Rome Pagan* did it openly, with barbarous Rage. *Rome Papal* is *Mystical Babylon* that glories in the Name of *Zion*. The Church of *Rome* freely owns, and professeth the Doctrine of the Trinity. They are baptized into the name of God, as a Trinity in Unity, which adds perfidiousness to their Sin. Their learn-

Rev. 17. 5.

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ed Men write excellent Books for the Confirmation, and Defence of the Doctrine of the Trinity. But, at the same time, they have brought a new Religion into the World, the Capital Doctrines whereof, are inconsistent with, and, by necessary consequence, deny the God-head of all the Three Persons of the Trinity.

1. As for the God-head of the Father, to shew you what Capital Doctrines of the Church of Rome, are inconsistent with it. That Church holds, that Christ hath satisfied for the Eternal Punishment of Sin; but there is a Temporal Punishment which Christians themselves must bear, and thereby satisfy God's Justice, either by Penances before Death, or in Purgatory after Death, unless relieved by Indulgencies, which contain the Merits and Satisfaction of other Saints. Do not these Capital Doctrines of Popery Rob God of his infinite Justice, and render him imperfectly Just, that will be put off without a full Satisfaction from Christ, or accept any thing as Satisfaction to his Justice for Sin, which a meer Creature can do? Again, That Church holds, That God remits to a Believer the Guilt of Sin, but not of Punishment. Doth not this Doctrine Rob God of the Glory of his infinite Mercy, and render him imperfectly Merciful to forgive Sin partially, forgive One part of the Debt, and require the other? Now those Doctrines which make God imperfectly Just, and imperfectly Merciful, render him incapable of being any God at all. By these Doctrines, therefore, the Church of Rome really denies the true God, and sets up an Idol of their own Brains in his Room. || This Argument was urged by the Learned Beza, in the Colloquy of Poissy, before the French Court, and the Romanists, (who wanted not for number of Cardinals, Prelats, Divines) in their Reply to his Speech, attempted an Answer to some other parts of it; but had not courage enough to venture upon this.

2. As for the Son. Those Capital Doctrines of the Church of Rome, concerning humane Satisfaction, in Penances, Purgatory, or by Indulgencies, with the Intercession of Saints and Angels, as finite Mediators, are utterly inconsistent with the God-head of Christ. If Christ be God, there must needs be an infinite Dignity in his Person, an infinite Merit in his Righteousness: As such a Righteousness needs no help, it will admit no Partner in the glorious Work of our Justification before God. Here 'tis fit we should take notice of their Religious Orders (as they call them) of Men and Women. The Sacerdotal Hierarchy wears the Crown; †Poffevin calls them the GOVERNING CLERGY, their Monks, &c. the SUPEREROGATING CLERGY. In them they place the Glory of their Sanctity. The great design of these Orders is, to do Works of Supercrogration for maintaining the Fund of

¶ Coment. de Statu Religion. et reipub. in Gal. sub Carol. 9. An. 1561. p. 108.

† Biblioth. Select. lib. 3. chap. 20.

of the Church's Spiritual Treasure. || From thence the Pope takes Parcels of Merits, which he Sells in Indulgences, to keep, or fetch Souls out of Purgatory, to deluded Wretches, who are thereby cheated of their Money, and their Souls to. The Church of Rome holds, That Obeying the Law more perfectly than it Requires, and Observing the Councils of the Gospel, are Works of Supererogation. The Law, they say, is satisfied with the first Degree of Charity, whatsoever is above that, in any Man's Obedience of it, is Supererogatory. The Religious Orders of the Church of Rome, by their Obedience of the Law, more perfectly then is necessary; but especially by observing their Three-fold Vow, of Poverty, Chastity, Obedience, (which, with them, are not Precepts, but Councils) do Works of Supererogation, to maintain this Fund of the Church's Spiritual Treasure; whereof, the Pope is Lord, and hath the sovereign Disposal. *This Doctrine of Indulgences, horribly Blasphemes the Glory of Christ's infinitely Meritorious Righteousness; which is only Sufficient, and All-sufficient for the Justification of a Believer before God. Set aside, therefore, the Consideration of their Flagitiousness, (whereof the VWorld hath Rung for many Ages) let them be as Good as they pretend to be, the Perfection of that Sanctity wherein they Glory, is, at best, Adceivableness of Unrighteousness, and, indeed, a great Abomination. By the painted Sanctity of these Religious Orders, the World was at first bewitched into, and is still infatuated in a superstitious Wonder after the Beast. This Chimerical Fund of Merits, brings down those Golden Showers into the Roman Synagogue, which Gild the Pope's Crown, and Pamper the Priests Bellies.*

|| This Fund of Merits consists of the Works of Supererogation of Christ and the Saints.

3. As for the Holy Ghost. *The Doctrines of the Pope's, or Church's Infallibility and Supremacy, are inconsistent with his God-head. This Doctrine is the main Pillar of the Papal Empire. || Bellarmine calls the Primacy of the Pope, the Sum of Christianity; without which, the Church can no more subsist, than a Building without a Foundation, a Flock without a Pastor, an Army without a General, the Stars without the Sun, the Body without the Head. In Short, they hold such a visible infallible supream Head necessary to the Churches Unity in Fundamentals. (In Doctrines not Fundamental, there are Differences enough among themselves, which this infallible Head cannot Remove.) How is this Doctrine consistent with the God-head of the Holy Ghost? If the Holy Ghost be God, certainly, by the Illumination of his Grace, he can enable all sincere Christians to discern, and agree in all such Doctrines of the Gospel, the knowledge whereof, is necessary to Salvation.*

|| In præfatione et lib. de summo Pontifice.

Thus

Thus you see how the Capital Doctrines of the Church of *Rome* are inconsistent with, and, by necessary consequence, deny the Deity of all the Three Persons of the God-head.

Heathens opposed the Doctrine of Christianity ignorantly and openly. The Church of *Rome* pretending to Infallibility in the case, undermines and destroys it under the Name of a special Friend. *Arians, Socinians*, openly deny the God-head of Christ; so did *Macedonians* the God-head and Personality of the Holy Ghost. For this they are condemned as Hereticks, by the Church of *Rome*, which, at the same time, sets up and imposeth Doctrines, to be believed on pain of Damnation, that really do the same VVork.

II. The Papal Empire is like the Pagan in setting up Idolatry and corrupt Worship. How grossly guilty heathen *Rome* was in this matter, none deny. VVhat is their worshiping of *Saints, Angels, Images, Reliques, the Host*, but Idolatry? All the Distinctions used herein by Papists, to excuse themselves, were before used by heathen Philosophers, to the same purpose, and with as good Success. There are Two Aggravations of Papal Idolatry not to be met with in Heathen Idolatry, the One Blasphemes Christ, the other Affronts the common Sense of Mankind.

1. If Pagans worshiped their Idols, (which were either Souls of Persons, esteemed eminently Virtuous, that were departed, or Spirits that had never been Incarnate) and used them as Finite Mediators between themselves and the supream God, they knew no other, better Mediator. But Papists know, and acknowledge the Lord Jesus Christ to be an infinite Mediator; and not content with him alone, to his infinite Dishonour, they will be setting up, and worshiping Finite Ones.

2. Popish Idolatry in their worshiping the Host, is an Affront to the common Sense of Mankind. For it must be Adored as the real, proper, natural Body of Christ, when, to our Sight, Smelling, Feeling, Taste, it appears to be nothing but Bread. This, in Impudence, outdoes the Sorcery of *Jannes and Jambres*, who cast their Rods upon the Ground, and (seemingly at least) they became Serpents; if, to the Eyes of the Spectators, they had appeared Rods, and those Magicians, with a *Roman Assurance*, had told them, That, upon pain of Damnation, they must believe them not to be Rods, but Serpents; instead of Believing, they would have Stoned them.

Here we may also take Notice of their Ceremonial Worship, whereby the simplicity of that VVorship, which Christ appointed in the Christian Church, is turned into a gawdy Pageantry, and heathenish Pomp. From their Doctrine of Transubstantiation, it necessarily follows,

That

That the same individual Body must be in many places at Once, which is inconsistent with an humane Body, and implicitly denies the truth of Christ's Humanity. The great multitude of their vain Ceremonies, also, implicitly denies Christ's being come, and having suffered in the Flesh, for it subjects the Christian Church to such a way of VVorship, as was only proper before his Incarnation and Passion. Thus Christ is quite destroyed by the Doctrine and VVorship of the Church of Rome, being inconsistent with the Truth of both his Natures, Divine and Humane.

III. *Rome Papal* is like *Rome Pagan*, in *Tyranny* and *Persecution*. Those Provinces which (at least, in this western part of the VVorld) supported the Grandeur of *Rome Pagan*, and were used by it in persecuting the Christian Church, being turned into Kingdoms, submitting to the Pope as their spiritual Head, support his Grandeur, and have been used by him in persecuting true Christianity. For the first Three Centuries, the Church felt the fury of heathen Persecutions; for the next Three it was afflicted by the violent Opposition of the Arrians, wherein Subtily and Rage met together. For the succeeding Three, it was scorched in the Flames of Saracenic Wrath. About the Eleventh Century, the Pope took up the persecuting Trade, and hath held it ever since: On all Occasions, he hath shewed his Heartiness and Dexterity in this barbarous Work. Herein the Image hath out-done the Original. *Rome Papal* hath been the cause of shedding more Christian Blood, than ever *Rome Pagan* Shed. Moreover, there has been more perfidiousness in Papal Butcheries, as in the *Parisian* and *Irish* Massacres, than we read of in Pagan Persecutions. And for Ingratitude, in all the Pagan Violence against the Christian Church, what is comparable to that of the *Adrian* Persecution in *England*, and the present Usage of the *French* Protestants?

For the Proof of my Doctrine, viz. That *Rome Papal* is the Image of *Rome Pagan*, I think there needs no more than what has been done in shewing their Likeness. 1. In opposing the Doctrine of Christianity. 2. In their setting up Idolatry and corrupt Worship. 3. In their Tyranny and Persecution.

This Papal Empire is the Devils Master-piece, for therein the Name of Christianity is turned against the thing. And there are Three things observable in the propheticall Description of this Work. 1. The Devils Subtily in appearing quite contrary to what he is. 2. A Painted show of Religion, whereby he undermines the truth of it. 3. Persecuting Rage; clad in the Armor of Zeal, to suppress Opposers.

The Roman Papal Empire.

1. *The Devil's Subtily in appearing to be quite contrary to what he is.* That little Beast, which, in my Text, cajoles and persuades the World to make an Image to the Beast, which had the wound by a Sword, and did Live, *Vers. 11.* He is said to have Horns like a Lamb, but, to speak, like a Dragon. He wears the show of a Christian; claims his power from Christ, as his Vicar, as if, like Christ his great design were to destroy the works of the Devil, when, all the while, the Devil possesseth his Heart, inspires his Counsels, dictates his words, directs his Actions. Again, *Vers. 2.* The Papal Empire hath the Body of a Leopard; One reason thereof, you heard before, another may be this. Naturalists say, the Leopard is friendly to all Beasts, but the Dragon. By that Shape, one would think this Beast a mortal Enemy to the Dragon, whose Brat and Off-spring he is; for the Dragon gives him his Seat, his Power, and great Authority.

2. *The painted shew of Religion, whereby he underlines and destroys the truth of it.* This is seen in Two things. 1. *Their Morality.* 2. *Their Miracles.*

1. *Their Morality.* To wave the Jesuits Morals, which *Papists* themselves condemn. Not to mention what the Learned *Clarkson* hath written to prove, *That the Practical Divinity of the Papists in general, is destructive to Christianity, and Men's Souls.* 2. *Their Antichrist's coming,* is said to be after the working of Satan, with all power, &c. and *deceivableness of Unrighteousness.* This is seen in their Doctrine of Justification by works. Upon the contrary Doctrine of Justification before God, by the Righteousness of Christ imputed to a Believer, the first Reformers most successfully, founded their Reformation. These works, whereby *Papists* seek Justification, when examined, will appear to be no real Righteousness, but a *deceivableness of Unrighteousness.* For, according to the Doctrine of the Church of Rome. 1. The works of the Unregenerate, performed by the assistance of common Grace, prepare, and dispose to Justification. 2. The Grace of Justification (whereby they mean, what we call Regeneration or Sanctification) is communicated (as the Council of *Trent* speaks) according to every Man's Disposition, and Co-operation. As if the common Grace of the Unregenerate, and special Grace of the Regenerate, differ'd only in degree, not in kind. 3. The works of the Regenerate continue, increase, perfect their Justification. By this Grace, and these good works, they hold, we are justified before God, for Christ's sake.

1. By this Doctrine, their works will be found not to be truly Righteous; i. e. proceeding from a principle of inherent Righteousness,

ness, by the Holy Ghost, wrought in the Soul; like that which before the Fall, was the Image of God on the Soul of Man, and Lost by the Fall. These Works are but like Grapes and Figs, growing on Thorns and Thistles, without an Antecedent specifical change of those Thorns and Thistles, into Vines and Fig-trees. ||

2. These Graces (as they call them) and good Works, are set up for a justifying Righteousness before God, in opposition to Christ's Righteousness, which is only Sufficient, and All-sufficient for that End and Purpose. They say, indeed, our own Works justify us for Christ's sake. This makes Christ's Merits a Stale to Man's inherent personal Righteousness. With the same Doctrine the false Apostles, of old, corrupted the Galatian Churches. Gal. 5. 2. 3, 4.

|| The Learned Perkins hath written a Tract to prove, That a Papist, by his Religion, cannot go beyond a Reprobate.

3. Which is worse, On this Doctrine of Justification by Works, they graft their Doctrine of humane Satisfaction. They say, Christ was made under the Law, and redeems us from the curse of the Law. They say, Christ was not made under the Gospel. With them the Gospel (taken strictly, as contra-distinct to the Law of Nature) is a new Law, requiring Faith and Repentance. We our selves must satisfy for our Sins against it. Thus comes in their Doctrine of humane Satisfaction, by Penances, the pains of Purgatory, Works of Supererogation; for which their religious Orders are so highly esteemed. In these humane Satisfaction, and Works of Supererogation, there is a great shew of Sanctity, hatred of Sin, contempt of the World, zeal to God. Consider the things themselves, they are a deceptableness of Unrighteousness; consider their end and use, they are grand Abominations.

2. Their Miracles. 2. Thes. 2. 9. Antichrist's coming is said to be after the working of Satan, with all Power, and Signs, and lying Wonders. To wave the Dispute at present, (which would immoderately swell this too large Digression) how far the Devil, by God's Permission, may go in doing Wonders. It's evident, from Ecclesiastical History, that several things in the Church of Rome, (which are secrets and sinews of the Papal Empire) as the Veneration of Reliques and Images, the Doctrines of Transubstantiation, Purgatory, Prayers for the Dead, were much beholding for their Entertainment to Miracles pretended to be wrought in their Favour. 'Tis by these Miracles, the little Beast, in my Text, is said to deceive them that dwell on the Earth; and persuade them to make an Image to the Beast that received the Wound by the Sword, and did Live.

3. The Devil, by this shew of Religion, in a deceitful Morality, and pretended Miracles, having drawn the World into a superstitious wonder after the Beast; he inflames those Princes, who submit their

Scepters to his Crozier, with a blind zeal to draw their Swords against, and destroy such as would not worship the Beast, nor receive his Mark in their Right-hands, and their Fore-heads. As our Blessed Saviour fore-told; they thought they did Christ good Service in destroying such as were most faithful to his Interest and Glory.

Pardon this Digression, which, though not necessary to prove my Doctrine, is not wholly foreign to my Text. It may be not unprofitable to shew, by what Arts and Methods the Devil erected that Pagan-Christian Empire, which, as it hath been the subtlest, longest, forest; so it shall be the last Enemy which shall ever prevail over, and oppress the Church of God in this World.

Now I shall proceed to the Application of the Doctrine.

U S E I.

If the Papal Empire be the Image of the Pagan, *What reason is there to question the Pope's being Antichrist; how much, to believe and call him so?* As amongst the Romans of old, every General was call'd Emperor, at last that Name was restrained to the Head of the Government; so every Arch Heretick, may be call'd Antichrist; (we Read of many such in the first Epistle of St. John) but the Scripture speaks of One Eminent, Notorious Opposer, who should be Head of a wicked Empire, and as such oppose and oppress the Church of God. This Antichristian (represented by those Beasts, *Revel. 13. & 17.*) is the Papal Empire. Before the Reformation, many of the chiefest Writers of the Church of *Rome*, understood these Prophecies of the wicked of the World; since, 'tis acknowledged, they are forced to change their Exposition.

Concerning this Antichrist, or the wicked Empire so injurious to the Church of God, mentioned in those Chapters, there are Two Opinions most in Vogue amongst the *Romanists*. Some apply 'em to an Antichrist already past, others expound 'em of One to come: 'Tis pleasant Reading how fairly they confute each other.

1. Some make this Antichristian Empire to have been *Rome* Heathen. Their Scheme of the Revelation is this. From *Chap. 4.* to *12.* is declared God's Judgments on the *Jews* for their crucifying Christ, opposing the Gospel. From *Chap. 12.* to *20.* the Christian Church's conflict with, and conquest over the *Roman* Heathen Empire. *Chap. 20.* the glorious Millenium, or prosperous Estate of the Christian Church in this World begins, at the time of *Constantine* the Great, &c. *Alcasar* pretends to be the Author of this Scheme. In his Epistle Dedicatory to Pope

Paul.

Paul the Fifth. He glories in it (and were his Exposition true, not unjustly) as the greatest Service that could be done to the Church of *Rome*. 'He says, all other places of Scripture describing the glory of that Church, borrow their Light from the *Revelation*, as the Stars receive theirs from the Sun. This, indeed, makes it seem strangeer, that the Learned *Grotius*, and Dr. *Hammond* should embrace this Scheme; for, according to it, the Church of *Rome* is the glory of Christianity; and if so, all the *Protestant* Churches must be guilty of mortal Schisme, if not damnable Herefy.

To prove that *Rome* Heathen was not Antichrist. 'Tis the common Opinion, taken from 2 *Thef.* 2. 7. (which *Bellarmino* proves, and quotes many Fathers for it) that the *Roman* Empire must fall before Antichrist could rise.

2. Others will have it a future Antichrist, that must rise and reign Three Years and an half before the end of the World. The mistake of this Perswasion is evident to any who considers, That the Beast mentioned *Rev.* 13. and 17, is quite destroyed, *Rev.* 19. 20. After which, *Rev.* 20. the Church is said to enjoy Halcion Days on Earth for a Thousand Years before the Day of Judgment.

We place Antichrist in the middle. The Holy Ghost's Description of Antichrist and his Empire, taken from the Prophecy thereof, *Rev.* 13. agrees to the Papal Empire, and none else.

Protestants esteem this Doctrine of the Pope's being Antichrist, a point of such certainty and importance, that several *Protestant* Churches have thought fit to put it into their Confessions of Faith. Not to trouble you with many Testimonies, I'll confine my self to the *French* Churches; the sore Affliction whereof, is the occasion of this Discourse. Here let me give you the Judgment of Two of their National Synods, and One of their Divines.

|| In their 17th Synod held at *Gap*, C. 2. N. 5. 'tis declared, that the Pope is Antichrist, with the reasons thereof. C. 6. N. 5. it is decreed, That the Article concerning the Pope's being the Great Antichrist, shall be inserted into their Confession of Faith. That all the faithful Pastors, and private Christians, be exhorted constantly to persist in the Profession of it, and boldly to confess it. That whosoever are persecuted or molested on this Account, shall be supported and defended by the whole Body of the Churches, in the best manner that can be, &c.

|| Quick's Synodum in Gallia reformata

In their 19th Synod, assembled at *London*, (which was their last) the *French* King, by his Commissioner, the Lord *Magdelaine*, expressly forbid them in their Sermons or Books, to call the Pope Antichrist, or stile the *Catholicks* Idolators, &c. To this the Deputies of the

The Roman Papal Empire,

Council answer, by the Mouth of their Moderator, Monsieur Dallie: *As for those Words Antichrist, in our Liturgy, and Idolatry and Deceits of Satan which be found in our Confession, they be words declaring the grounds and reasons of our Separation from the Romish Church, and Doctrines which our Fathers maintained in the worst of Times, and which we are fully resolved, as they, through the aids of divine Grace, never to abandon, but keep faithfully, and inviolably to the last gasp.*

After Two National Synods, let it not seem strange to add the Judgment of a single Divine, both for the Merit of the Man, and memorableness of the Expressions. || It is the great Calvin, whom Beza truly calls, under God, the Father of the French Churches.

Mr. Calvin, in his Answer to Pighius about Free Will, having mentioned a passage of Pighius, who exploded the Stupidity of the German Reformers, that, in his Opinion, undertook a more difficult work than the Apostles themselves did, p. 191. concerning which, Mr. Calvin says, p. 193: *If any Man prudently consider the state of that time wherein Luther rose, he shall see that he had almost all other Difficulties in common with the Apostles; but in One thing his condition was more unjust and hard than theirs, That then there was no Kingdom in the World; no Principality to whom they must denounce War: But he could by no means prevail without the ruine and destruction of that Empire, which is not only the most Potent of all, but holds all others, as it were in subjection to it self.* What he adds concerning the Power of the Pope, is too large to transcribe. This is sufficient to declare the Judgment of those great Persons (with whom the Body of Protestants generally agree) concerning the Pope's being Antichrist. || Turrettine says, it is the common and constant opinion of Protestants, and mentions the several Confessions of Faith, whereof this Doctrine is made an Article.

U S E II.

If the Papal Empire be the Image of the Pagan, What reason have we to bless God for the Reformation? For restoring the Gospel to us, and continuing it, notwithstanding our many and great forfeitures of it, and the many subtle Designs and Attempts of our Popish Adversaries to deprive us of it? Our most acceptable Return to God for any Mercy, is making a right use of it. Let me, therefore, press you to the discharge of this great Duty. 1. Generally. 2. Particularly.

1. In General. As you value this inestimable Mercy of the Gospel, beware of having any thing to do with Popery, or what is Popish,

in

|| In præfat. ad
Princip. Auriac.
ante Calvin,
opus.

|| Lib. de ne-
cessar. scels. ab
Ecles. Roman.
disput. 7. five An-
tichristi demon-
strat.

In any part of Religion: Our miserable Ancestors for many Ages, were Drunk with the Wine of the Whores Fornication: They are now in Eternity, and God knows where their Souls are: Since divine Mercy hath caused our latter Progenitors to spue it up, let us abhor the thoughts of returning like the Dog to his Vomit. When God had planted the Children of *Israell* in the Land of *Canaan*, and they defiled themselves with the Idolatry of the Neighbour Nations, God delivered them up into the Hands of those Nations, to Chastise them for such sinful Compliance. This is largely described in the Book of *Judges*. After the Kingdom was Settled among them, instead of Serving and Trusting their God, they Courted and Fawned upon *Egypt* and *Babylon*, seeking Rest under their Shadow. *Egypt* Betray'd em, *Babylon* lead'em Captive. When, by that Captivity, they were corrected, humbled, reformed, and sought their God; the *Babylonish* Empire is broke to pieces for *Israel's* Deliverance; the Kingdom of *Egypt* is made Tributary for their Wealth. This is frequently mentioned in Scripture, both these are declared in the same Chapter. *Isaiah*, 45. in the foregoing Verses, after mention of the great Success of *Cyrus* in his Expedition against *Babylon* Vers. 4. For Jacob my Servant's sake, and *Israel* mine Elect & I have even called thee by thy Name, I have surnamed thee, though thou hast not known me. Vers. 13. I have raised him up in Righteousness, I will direct all his ways; he shall build my City, he shall let go my Captives, not for Price nor Reward, saith the Lord of Hosts. And for *Egypt*, Read Vers. 14. Thus saith the Lord, the Labour of *Egypt*, and Merchandise of *Ethiopia*, and of the *Sabeans*, Men of Structure shall come over unto thee, they shall be thine, they shall come after thee, in Chains they shall come over, &c. The Kingdom of *Egypt* being conquered by the *Persians*, *Exra*, 7. *Artaxerxes*, King of *Persia*, gave the *Jews* out of the Tribute, on that side the River (*Euphrates*) to which *Egypt* belonged, Expences for building the Temple, City, and setting up the Worship of God. To apply this to our present case: What did *Protestants* ever get by seeking the Favour of *Papists*? Did not Queen *Mary* begin her Persecution with those very *Protestants* that had been most serviceable in helping her to her Crown? To whom was the *French* King more beholding, for the quiet Possession of his Throne, than to his *Protestant* Subjects, and how gloriously are they requited? Let *Protestants* be faithful to the Lord *Jesus Christ*, and he'll take care of them, and do *Antichrist's* Work for him.

2. But, more Particularly, in those Three things, wherein the *Papal* Empire is the Image of the Pagan, let us be as unlike *Papists* as they are like *Pagans*.

The Roman Papal Empire.

I. As for the Doctrine of Christianity, *Papists* freely Profess, and are Baptized into the Name of the Father, Son, and Holy Ghost, but, at the same time, set up a Religion, the Capital Doctrines whereof, are inconsistent with, and, by necessary consequence, deny the God-head of all the Three Persons of the Trinity. Let us sacredly Believe, and sincerely Worship God as a Trinity of Persons in the Unity of the Divine Nature, whereof the second Person is Incarnate and Mediator. i. e. Let us yield all Worship, Service, Obedience to God, as an infinite Father, thro an infinite Mediator, by an infinite Sanctifier, expecting all Salvation and Blessedness from the Father, thro the Son, by the Spirit. In this way of Worshipping God, his Glory, and our Happiness are most divinely Connected.

1. Hereby we shall give Glory to God in the highest Degree : We shall give him the Relative Glory of his Divine Persons, and the Absolute Glory of his Infinite Perfections, in such a manner, as their Glory is not Displayed in any other Work (but the Salvation of Fallen Man) manifested to this lower World. *Adam* in his state of Innocency and Perfection under the Covenant of Works, could not, the Angels of Heaven cannot (their State, tho' Perfect, renders them not capable to) Worship God in a way so much for exalting his Glory both Relative and Absolute, as that prescribed and enjoined to the Christian Church under the Covenant of Grace.

2. Hereby we shall come to enjoy the Grace of the Lord Jesus Christ, the Love of God, the Communion of the Holy Ghost. This will make us Fruitful in all Manner of Good Works on Earth. This will conduct us safely and comfortably to Heaven.

II. As the *Papal* Empire is the Image of the Pagan in Idolatry and Superstition. Let us Conscientiously Adhere to the Purity, and be content with the Simplicity of the Gospel. If Christ be an infinite Mediator, what need have we of Saints, and Angels, who can be but finite Ones ? *Col. 2. 18. Let no man beguile you of your Reward in a voluntary Humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly Mind, 19. And not holding the Head from which all the Body, by Joints and Bands, having Nourishment ministered, and knit together, increaseth with the Increase of God.*

1. This is a vain Intrusion into that which a Man hath not seen. God hath Revealed, Enjoined no such Thing in his Word : Therefore, for want of Scripture, pretended Visions were contrived and published for the Ushering in this, as some other Doctrines of the Church of *Rome*.

2. Here's

2. Here's a *show* of Humility; but 'tis Voluntary, of Man's own making, and real Pride; *vainly puff'd up by his fleshly mind.* 'Tis desperate and fatal Pride for a sinful Man to think that any Mediator but an Infinite One, can render his Person; or imperfect Services acceptable to an infinitely Just God.

3. Such don't hold the Head Christ: The setting up finite Mediators, implys a Denyal of Christ's Alfsufficiency, and consequently, of his Infiniteness, and God-head. But such as truly hold the Head, and sincerely Worship God thro' Christ, find themselves Compleat in Him, and have that Spiritual Nourishment communicated to them, which makes them Increase with the Increases of God. If the Holy-Ghost be God, what need of holy Water, Relicks, and such Superstitious Rites of Purification? When such Rites of Purification were Injoynd by God himself, in the Jewish Church, where they were Typical, they could only Sanctify to the Purifying of the Flesh, *Heb. 9. 13.* 1. 2. Remove only an external Ecclesiastical, or Political Uncleaness, made so by the Ceremonial, and Judicial Laws. Those Laws are now ceased. Christians have no such Uncleaness to be removed.

If God be a Spirit, what need of Images to Represent him? The antient Heathen *Romans* were not so Gross, but, for a considerable time, worship'd their gods without 'em. Should Images of God, or Saints, before whom they Prostrate themselves, move towards them to help 'em, they would fly from them, as acted by infernal Spirits, whom just before, they Adored as Deities.

And so for Religious Ceremonies, not of God's Appointment, in divine Worship, what have we to do with 'em? *Gal. 5. 1. Stand fast in the Liberty wherewith Christ hath made you Free.* This Liberty (whatever else may be contained in it) signifies, A Liberty from the Bondage of the Ceremonial Law. Here's an expresse Command to stand Fast in it, back'd with an infinite Motive, *wherewith Christ hath made you free.* This should make us highly Esteem it, and carefully Retain it, because we are Beholding to the infinite Love, and precious Blood of Christ for it.

Obj.] If any say, The Church of *Rome* doth not Impose the Jewish Ceremonial Law.

Sol.] 'Tis no Liberty to be Freed from the Golden Chains of God's Institutions, and left to the Brazen Fetters of mens Inventions.

III. As

III. As the Papal Empire is the Image of the Pagan in Tyranny and Persecution. Let us study, and walk in the Exercise of Brotherly Love. Hereby, we shall eminently resemble Christ, as Antichrist by his persecuting Rage doth the Devil. 'Tis manifest the Devil inflames the Rage of Persecutors, and hath the chief Hand in all the Persecutions of the Church: *Rev. 12. 7.* Concerning Heathen Persecutions 'tis said, *There was War in Heaven: Michael (Christ) and his Angels, fought against the Dragon. And the Dragon (v. 9. call'd the old Serpent, the Devil, Satan) fought, and his Angels.* The Devil inspir'd the Roman Heathen Magistrates, and People, with Rage and Fury against the Christian Church. *Rev. 13. 11.* The little Beast that hath Horns like a Lamb, (i. e. in outward Appearance is a Christian) which represents the Sacerdotal Hierarchy, by whose Art and Power, the Papal Empire was Erected, speak like a Dragon. The Devil is his Oracle: By his Direction he caus'd the Image of the Beast to be made. By his instigation he caus'd as many as would not worship that Image to be Kill'd. And 'tis Observable, *Rev. 20. 2.* When the Dragon, that old Serpent, the Devil, Satan is Bound, for a Thousand Years, the Church hath Halcyon Days. v. 7. Satan is no sooner loosed, but v. 8. he goes out to deceive the Nations that are in the Four Quarters of the Earth, and gathers together the Armies of Gog and Magog against the Church. As the Devil hath the chief Hand in Persecuting the Church, so Persons can scarce in any thing, shew themselves more like him, then by opposing and vexing sincere and serious Christians. On the other hand, by walking in the Exercise of Brotherly Love, Christians eminently resemble Christ, *Eph. 2. Walk in Love, as Christ loved us, and gave himself a Sacrifice, and an Offering of a sweet smelling Saviour to God.* *Plal. 133. v. 1.* Behold how good and pleasant it is for Brethren to dwell together in Unity, v. 2. it is like the precious Oylment upon the Head, that ran down upon the Beard, even Aaron's Beard, that went down to the Skirts of his Garment. Aaron the High-priest was a Type of Christ. When Christians walk in Love and Unity, it shews they are Anointed with the same Grace, that Sanctified the Human Nature of Christ himself. v. 3. As the Dew of Hermon, and the Dew that descended upon the Mountains of Zion; for there the Lord commanded the blessing, even Life for evermore. That Dew made the places where it fell, very Fruitful; this Grace makes Christians Fruitful in good Works: Ready to be Subject to each others, to Serve each others, to provoke each others to Love and good Works. There the Lord commanded the blessing, even Life for evermore. Holy Brotherly Love is a certain sign of

of Regeneration. 1 Joh. 3. 14. *We know that we have passed from Death to Life, because we Love the Brethren.* This Regeneration is the Beginning and Pledge of eternal Life in the Soul. It enables Christians to bring forth Fruit to God, to lay up Treasure in Heaven, a good Foundation against the time to come.

U S E III.

If the Papal Empire be the Image of the Pagan, how should we Sympathize with our Protestant Brethren, that Labour under Papal Persecution ?

'Tis a melancholly Reflection, to consider how greatly the Protestant Interest is reduc'd in Poland. How 'tis wasted in Hungary. How 'tis shock'd in the Palatinate. How 'tis trampled under Foot in France. Human Help fails : God lives. 'Tis only the God of all Grace, and who can create Deliverance, that is Able to Reform that part of it which is yet in peace, and revive the Interest where 'tis sinking, or fallen. Here give me leave to offer a few things to you, and chiefly with respect to the French Churches that are so Dissipated and Distressed.

1. Behold here the Severity of God against his own People for their Sins. *Isa. 10. 5. 6. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the People of my Wrath, will I give him a charge to take the spoil and the prey, and to tread them down like the mire in the streets.* Considering the vast disproportion between the great and potent Empire of Assyria, and the little weak Kingdom of Judah, without a strong Faith, it had been hard to believe that God himself could have delivered that little Kingdom, out of that great King's Hand. Yet Assyria was but God's Rod and Staff, as the Prophet says, *v. 15.* That mighty Monarch of himself, without the Lord of Hosts, could have no more annoyed and afflicted the Church, than the Ax could Hew, the Saw shake its self, the Rod lift up its self, without an Hand to manage them. The Prophet's Word, *v. 5. 6.* may well be applied to our case. Whosoever would rightly understand matters, must look thro' the Ingratitude and Power of the Instrument : He must say, God hath sent, or given him a Charge against the People of his Wrath. Far be it from me, to pour Vinegar on such as God hath Wounded. But all own a great corruption of Manners to have been in those Churches. Whilst to the Glory of God, and their Honour, we acknowledge the exemplary Lives of some, yet

how much is serious Godliness to be desired amongst others, not a few, that have left their native Country and Estates for their Profession? Some bewail an unhappy Fret of Doctrine that disquieted them. God, to be sure, must be owned and justified in all that is come upon them.

2. Let us look upon this Persecution as a signal Warning, and loud Call upon us to Repentance. *Ezek. 23.* Idolatrous Israel is compared to an Harlot call'd *Aholah*, Judah to another call'd *Aholibah*. When *Aholibah* saw God's judgments upon *Aholah* for her Sins, and instead of Reformation, committed the like, *Aholah's* bitter Cup is put into the Hands of *Aholibah* also. How often hath God Delivered us from the deadly Designs of our *Papish* Enemies? Those great Mercies, how little are they Remembered? The God hath lately pluck'd us out of the Jaws of Destruction, where's our Gratitude, or Reformation? What Atheism, Profaneness, Immoralities are Rampant, and Insolent? Set aside the Consideration of that Deism, and Socinianism, which so boldly lift up their Heads amongst us; that *Arminianism* which prevails so much in *England*, goes beyond the *Amyraldianism*, which was thought to be the Infelicity of the *French* Churches. Not to enter into the Merits of either Cause at present, I believe the most judicious and impartial Judges will readily Acknowledge, that both of 'em Swerve from the Judgment and Doctrine of the first Reformers.

The Dissent of the First from the Minds of those that drew up the XXXIX Articles of the Church of *England*, may be gathered from that memorable Expression of the Bishop of *Sarum*, in the Preface to his Exposition of those Articles.

" It has likewise been often Suggested, that those Articles seemed to be so plain a Transcript of *St. Austin's* Doctrine in these much disputed Points, concerning the Decrees of God, and the Efficacy of Grace, that they were not Expounded by our Divines for that very Reason; since the far greater Number of them is believed to be now of a different Opinion.

The Difference of the *Amyraldians* from those who Composed the Confession of Faith for the *French* Protestant Churches, may be learned from those great Letters Printed at the end of the Second Synod of *Alamou*, where the Messieurs, *Amyrald* and *Tessard*, appeared to give an Account of their Doctrine. I'll mention but a little out of that Letter written by the Pastors and Professors of *Geneva* to that Council.

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the Image of the Roman Papal Empire.

2. Moreover, we are very much Astonished, and our dear Brethren of Switzerland are also extremely Offended, that the Names of the great Doctors of our Churches have been used for the Defence of these Novelties; And would Charity suffer it, we should believe they were Persons not in the least to be Credited, because the Novelists do impute, and tax them with a very great Inconsistency in their Doctrine, the contrary whereunto, notwithstanding their pretended Allegations out of them for their darling Opinions is universally known: And their different Sentiments from these new Dogmes, will clearly and sufficiently justify them before the whole World.

3. Let us beg of God to fill our Hearts with an holy Sympathy and Compassion towards our afflicted Brethren in France, as the Apostle says, *Heb. 13. 3. Let us remember those that are in Bonds, as if bound with them.* As if ourselves were Chained down in the same Gallies, Immur'd in the same vile Goals, and loathsome Dungeons; had our Children Ravish'd from us, and Styd up in Monasteries and Nunneries, to be poyson'd with Popish Corruptions: Such a Fellow-feeling will make us Cry to God for them with the same Heartiness and Fervour, as if it were our own Case. Don't think this work of Prayer is to be performed only upon such Solemn Occasions as this, but reckon it your indispensable Duty every day in your Families and Closets. In your Prayers for them, be not so Earnest for their Deliverance, but rather Cry mightily for a large Effusion of the Spirit, in order to their Reformation, and Sanctification. This Grace will make them even to Glory in their Tribulations. The exercise of it in Faith, Patience, Constancy, Joy, will, thro' God's Blessing, be a means for the Conviction and Conversion of such as are found about 'em: And then all the rest will follow sooner and better than you expect.

U S E IV.

Since the Papal Empire is the Image of the Pagan, beg of God that he would send the Papal after the Pagan. As sure as one is gone, the other shall follow in due time. In the eye of Reason, the Christian Church had less Human Help to deliver it from the Oppression of the Pagan Empire heretofore, than it has to deliver it from Papal Oppression at this Day. In the Third Century, by the Invasion of the barbarous Nations, and intestine Wars, the Roman Empire was Soaked in Blood. These Wars, as is usual, were attended

tended by Famine, and that by Pestilence. By these Three, the Empire was almost Depopulated, inasmuch, that when *Dioctlesian* returned Victorious over the *Persians*, with many Captives, after his Triumph, instead of putting them to Death, they gave them Houses and Lands, that they might help to repeople the Empire. Then God raised up *Constantine* the Great, who turned Christian himself, and by whose Means, Christianity obtained the upper-hand of Heathenism in the Empire. This great Work became more Easie to that glorious Prince, by the former Judgments, having cut off those Hands, which else in all likelihood would have Opposed him in it. The Wars that have been, and different Interests that are amongst the Princes of the Papal Empire, contribute nothing to its Strength. But as the Deliverance of the Church from *Rome* Pagan was God's Work, its deliverance from Papal Oppression shall be his too. This is celebrated by the Church, *Rev. 15. 3. 4. Great and Marvellous are thy Works; Lord God Almighty, just and true are thy ways; thou King of Saints; who would not fear thee, O Lord, and glorify thy Name? For thou only art holy; for all Nations shall come and worship before thee; for thy Judgments are made manifest.* 'Tis spoken of God's Judgments, executed by the effusion of the Vials on the Antichristian Empire, *Chap. 16.* and as the Destruction of the Antichristian Empire is God's Work, so he will do it in answer to the Churches Prayer, *Rev. 15. 5, 6, 7.* Upon opening of the Temple of the Tabernacle of the Testimony in Heaven, (which was done by the Reformation) the Seven Angels came out of the Temple, and receive Golden Vials full of God's Wrath, which they pour out upon the Beast, *Chap. 16.* You that have neither Learning, Authority, nor Power wherewith to serve the Church in this great Work, by humble, serious, fervent, constant Prayer, may prevail with God to raise up such as have, to engage and prosper them in it. For stirring you up to this great Duty, let me leave two Motives with you.

1. Consider, that all the while God is pouring out the Vials of his Wrath upon Antichrist, till the Work be quite finished, the Church of God will be under a mysterious, and tremendous Dispensation of Providence. *Rev. 15. 8. And the Temple was fill'd with Smoke, from the Glory of God, and his Power; and no Man was able to enter into the Temple, till the Seven Plagues of the Seven Angels were fulfill'd.* The first time we find Smoke used as a Prophetical Emblem is, *Gen. 15. 12. An horror of great Darknes fell upon Abram; this was caused, Vers. 17. by a smoking Furnace passing between the parts of his Sacrifice.* There also, we have an Oracle added to declare the Signification of the

the propheticall Emblem. *Verf. 13. 14. Abram's Seed should serve a strange Nation; be afflicted by them Four Hundred Years, then God would Judge that Nation, and bring them out with great Substance.* The Smoke of the Furnace, therefore, passing betwixt the parts of Abram's Sacrifice, signified God's Presence amongst Abram's Posterity, by Vertue whereof, they should multiply under, at last be delivered from the Egyptian Bondage; but his Presence, in a mysterious tremendous way, who would severely correct them for their Sins. So here, all the while God is pouring out the Vials of his Wrath on Antichrist, *the Temple is fill'd with Smoke from the Glory of God, and his Power.* This signifies God's Presence in the Church, by Vertue whereof, the work of Reformation shall be preserved, and in due time perfected. But God shall be present in a mysterious, tremendous way, whereby the Protestant Churches shall be severely Corrected for their Sins. Thus it hath been ever since the beginning of the Reformation. What Wars upon account of Religion; what Persecutions, what Massacres in all Countries where the Gospel hath come? What Scandals of Professors, the generality of such as call themselves Protestants, living in a flat Contradiction to that holy Religion they profess? What Clashings of Doctrines and Passions amongst such as are Sincere? These things are *the Smoke that fills the Temple.* As it hath been from the Beginning of the Reformation; so 'tis like to be till the Work is Finished. 'Tis said, *No man was able to enter into the Temple till the Seven Plagues of the Seven Angels are fulfill'd.* 'Tis not to be understood none Absolutely, but Comparatively, as *Job. 3. 32.* 'Tis said, *No Man received Christ's Testimony;* not Absolutely, for some were Converted by him; but Comparatively, to those great Multitudes, Converted by the Apostles and their Followers, after Christ's Resurrection and Ascension. So here 'tis said, *No Man was able to enter into the Temple;* not Absolutely, but Comparatively, to the vast Multitudes that shall come in after this Smoak is Vanished, and the *seven Plagues of the seven Angels* are fulfilled. As 'tis declared, *v. 4. of this Chapter. All Nations shall come and Worship before thee, because thy Judgments are made manifest.* As therefore you desire a Period of these unhappy Circumstances, which so much Mar the Church's Beauty, and hinder the Conversion of Sinners, be earnest in Prayer to God, that he would hasten the Accomplishment of his Judgments on Antichrist. For this Smoke will so fill the Temple all that while, that no man will be able to enter into the Temple, till the *seven Plagues of the seven Angels* are fulfilled.

2. Consider

2. Consider how great the *Enlargement*, and *Prosperity* of the Church shall be, when *Antichrist* is carried off the Stage, *Dan. 2. 35.* Then was the Iron, the Clay, the Brass, the Silver, the Gold broken to pieces together, and became like the Chaff of the Summer threshing Floor, and the Wind carried them away, that no place was found for them: And the Stone that smote the Image became a great Mountain, and filled the Earth. The Four Mettals of that prodigious Image, mention'd in the foregoing part of the Chapter, by the Holy Ghost himself, *v. 36, &c.* are expounded to signify Four Idolatrous and Tyrannical Empires, that should successively oppose and oppress the Church of God, viz. the Babilonian, Persian, Grecian, Roman; the Iron Legs signify the Roman Empire under its Pagan Imperial Head: The Feet, part of Iron, part of Potters Clay, signify the Ecclesiastico-Political Empire of the Pope. When all these are carried off the Stage (whereof the Papal is last) and not before the little Stone (*v. 44.* call'd the Kingdom of God) shall become a great Mountain, and fill the Earth. So again, *Dan. 7. 26, 27.* When the Judgment shall sit upon the little Horn, (which signifies Antichrist) and take away his Dominion, to consume and destroy it to the end. Then the Kingdom, and the Dominion, and the Greatness of the Kingdom, under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall Serve and Obey him. To add but one more; Consider that plain and illustrious Testimony, *Revel. 19. 20.* The Beast is taken, and with him the false Prophet, that wrought Miracles before him, &c. These both are cast alive into the Lake of Fire burning with Brimstone. There's an end of Antichrist. See what follows, *ch. xx. 1, 2, 3.* The Devil is chain'd down into the bottomless Pit, for a Thousand Years; *v. 4.* And I saw Thrones, and they sat upon them, and Judgment was given unto them: And I saw the Souls of them that were Beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image; neither had received his Mark upon their Foreheads, or in their Hands; and they Lived and Reigned with Christ a Thousand Years.

From the lofty Expressions of this Verse, some would Infer, That Christ himself shall descend from Heaven, be visibly present in his humane Nature, that dead Saints shall be raised out of their Graves, and Live with Christ upon the Earth for a Thousand Years. This Opinion was held by many of the greatest Lights in the Christian Church, for the first Four Centuries.

It is embraced by many *Prophane*, eminent for Learning and Piety, of all Perswasions. The impure Thoughts of some ancient Hereticks, concerning the Conversation of Christ and his Saints, at that time, and the

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the Excesses of some modern Hot-spurs, have been its greater Blemish. But those things ought not to be charg'd upon a Doctrine, which, by necessary consequence, do not follow from it, and are both disown'd, and abhor'd by its chief Supporters. It would be tedious, and unseasonable here to debate this great Point. I'll only say, that, according to the Rules of Interpretation, the Words will fairly admit a Sense exceedingly for the Benefit and Comfort of the Church, yet leaving the humane Nature of Christ at the Right-hand of God above, and the Bodies of Saints departed sleeping in Jesus here below. For, 1. Whereas the Martyrs that Suffer'd under Antichrist are said to Live and Reign, &c. We must consider, that the Church is the mystical Body of Christ continued thro' all Ages. *Rev. 11. ver. 3. 12.* The Two Witnesses are said to Prophecy in Sack-cloth 1260 Days, then to have War made upon them, to be conquer'd, and kill'd by the Beast that ascended out of the Bottomless-Pit, to lye unburied Three Days and an half; after that to rise again, and ascend up to Heaven. By consent of both Sides, (such as are for, and against a proper Resurrection of the Saints at that time) the 1260 Days are propheticall Days, each Day signifies an Year. No individual Persons ever Lived 1260 Years. But the same individual Witnesses that Prophecied in Sack-cloth in the beginning of those 1260 Years, may be said in the Successors of their Faith and Cause, to continue so Prophecying through them all, and afterwards to be War'd upon, Conquer'd, Kill'd by the Beast, ly unburied Three Days and an half, then rise again, ascend into Heaven. And here in *Chap. 20.* to Live and Reign with Christ a Thousand Years. 2. There 'tis said, I saw the Souls, not the Bodies. Had there been a proper Resurrection, their Bodies would have been most Conspicuous. *John* is said to have seen the Souls, they were the immediate Seat of that Knowledge, Faith, Love, Zeal to Christ, which were displayed in those Martyrs that suffered under Antichrist, and shall be conspicuous in the Saints, which, for these Thousand Years, shall Reign with Christ. 3. In the prophetick Stile, the Church is said to rule with God, when his true Religion, and the Ordinances of his Worship are kept pure and intire. *Hosea, 11. 12.* *Ephraim compasseth me about with Lies, and the House of Israel with Deceit: but Judah yet ruleth with God, and is faithful with the Saints.* Whatever more may be contain'd, in the high Expressions of this Text, will be most acceptable to the Church of God when it comes. With the greatest Modesty and Assurance we may gather thus much, that, after Antichrist's Destruction, and the Devils being chain'd down into the Bottomless-Pit, the true and pure Church of God.

God shall be the most prosperous, and glorious Intercessor ever was in the World. How should the Consideration hereof, excite our Prayer to God for the halting that time? And make us put on the holy Resolution of the Prophet, *Isa 62:1: For Zion's sake I will not hold my Peace, and for Jerusalem's sake, I will not Rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth.*

FINIS.